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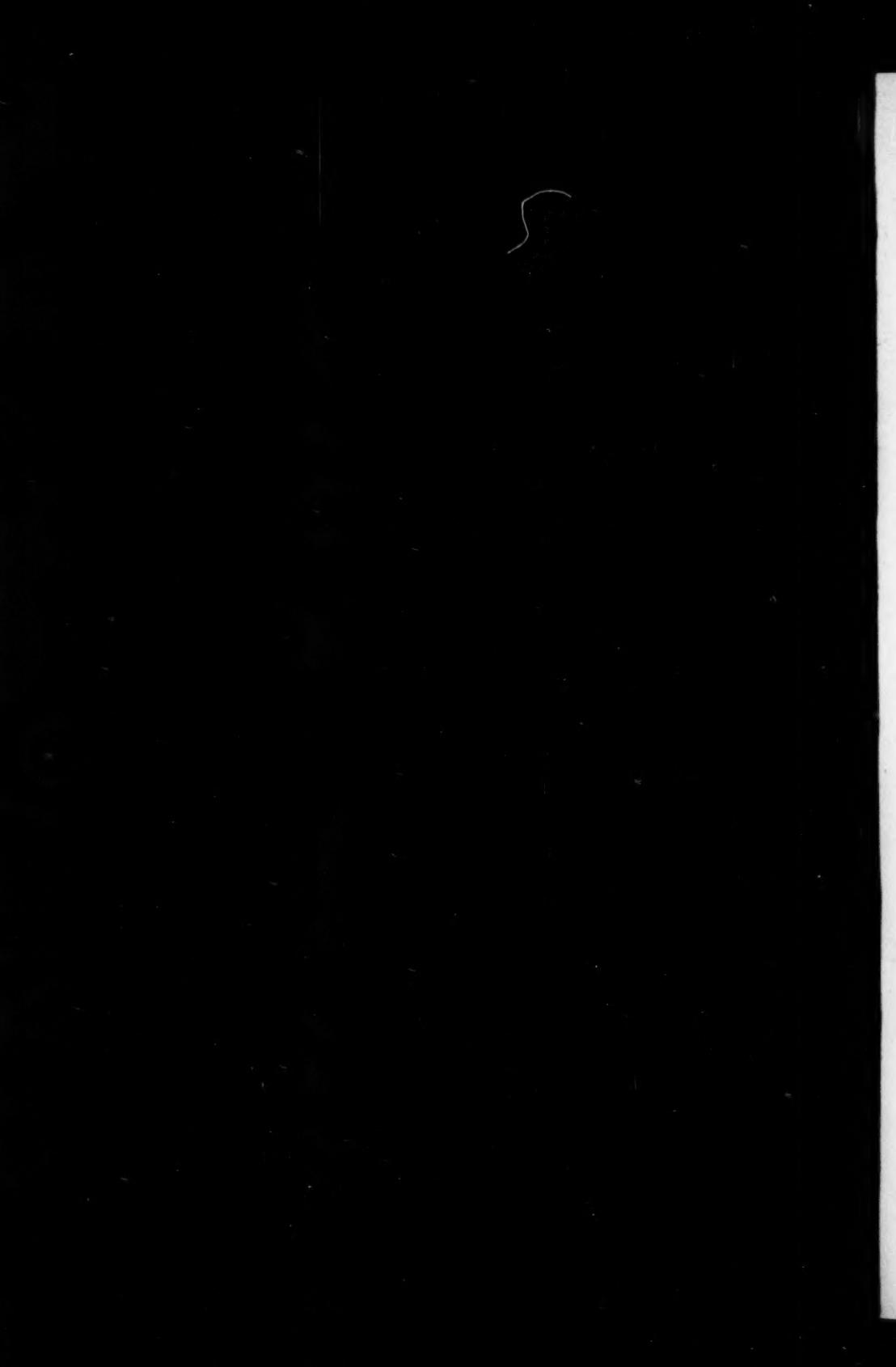
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VOL. X.

MARCH, 1887.

No. 3.

HOW shall we keep up an interest in Missions? is an ever-asked, ever-answerable question. The old reply, given in different forms, must always form the trinity most effective in results; namely, (1) strong faith in God, that believes missionary work is his work, and therefore must succeed; (2) earnest prayer for guidance, help, and blessing; (3) the use of the most efficient means, on our part, for securing the desired end.

But there are details in connection with the work that will do much to mar or aid the interest. The plan for the monthly meeting, or the monthly concert, must positively be so arranged as to preclude the idea of dreariness. Facts should be brought out in connection with the people being considered, that will impress the listeners that they eat and sleep and toil (or get rid of it whenever they can), and that, as children of the one great Father, they have at least some of the same unsatisfied longing after something better, that fills our souls until we are filled with Christ. It is easier to interest people in those with whom they feel a community of interest. The far-away irresponsible feeling should be changed to one of neighborliness,—better still, brotherliness.

We would urge, as another means of inciting interest, that each auxiliary have a *motto*,—some passage of Scripture, that shall be entered upon the records, and be repeated in concert at each monthly meeting, in connection with opening or closing

exercises. "Bear ye one another's burdens, and so fulfill the law of Christ," and passages found in Isa. 41: 13, Psa. 72: 17, Eph. 3: 20, 21, are specimens among the many that are stored in God's treasure book.

Any auxiliary which thinks favorably of this suggestion, is requested to send to us the text selected, giving carefully the name and location of church with which connected. We shall be glad to give to our readers the inspiration of reading each other's mottoes.

The *singing* should be made to help on the interest. We are aware of the dearth of missionary hymns, but let there be search until the best and most suitable ones are found. The law of progress is that supply follows demand. If there comes to be a general asking for good, inspiring missionary hymns, they will be forthcoming. We think there are hundreds of our congregations that would be in far better condition to listen to a missionary sermon, or other exercises, after joining in singing some grand words, picturing the glory of the spread of Christ's kingdom throughout the earth. Let us sing a missionary spirit into our churches.



OUR WEAKNESS AS CHRISTIANIZERS.

THE two great questions that are occupying the attention of people in our country to-day are, Temperance,—how secure it? and Labor,—how adjust it with Capital?

Both of these questions are intimately connected with that of Christianizing the world. The "ends of the world" come now to the United States for education, for ideas. As we are, our influence goes throughout the earth. We have every incentive to be the purest, the best people on the globe. But our task is not an easy one. Into the solution of our national problem many factors enter.

Liquor-selling, made legal by our license system, is now, without doubt, the most serious element of disturbance. The whole world sees the spectacle of a nation especially led and blessed

by God in its early history, nourishing a viper within its bosom ; and it has reason to suppose that the viper is a very harmless creature. Representatives from this glorious country go with the liquor, manufactured under the protection of our laws, to every port possible, in heathen lands, selling as much as the natives can be induced to buy, thereby heathenizing the heathen. Our government derives a revenue from the manufacture of that liquor ; it is a partner in the business, and, to be consistent, we must admit that the dear country, of which we are so proud, is actively engaged in the business of debauching the heathen world.

When we add to this the crime of encouraging the emigrants who come to this country, in going into the liquor business, by giving it legal protection, we recognize a most deplorable state of things. It seems evidently a part of God's plan for the Christianizing of the world, that there should be landed daily upon our shores, thousands of those whose religious advantages have been far inferior to our own. The home missionary work, therefore, needing to be done in order to properly assimilate these elements with advantage to them and to ourselves, is of immense proportions. Now, there is no one habit, prevalent in our country, that debases so many persons, in such a way as to make them difficult to reach with Christ's gospel, as the liquor-drinking habit.

This, then, is the problem. A nation governed by the will of the people. A business, protected and nourished, that makes them incapable of acting from high principles in governing. This nation constantly receiving an influx of those to whom it owes special obligations to Christianize. These obligations ignored, and these wards made less capable of being Christianized, as a result of a business that is one of the most influential in the country !

Then there is the labor question. This would be greatly simplified if intoxicating liquors did not cause so much poverty and incapacity. But, aside from that, all must admit that it is a very perplexing one. While it is doubtless true that the demands of

ignorant people in many cases reach the extreme of unreasonableness, it is also true that, in these days, when there is such greed for gain, such competition in business, as to lead people to get all work done at the lowest possible figure, and such haste to get rich, the rights of the less fortunate classes are sadly ignored. Now, it is easy to see that such a state of things is far from presenting to the world the ideal of the beatitudes ; and there will have to be some marked changes in dealing, before this Christian nation shall show what Jesus really meant by loving our neighbors as ourselves, and we really bear one another's burdens.

The fact is, our Christianity is too theoretical, and has too little of the simplicity of living that really characterizes true religion, for us to be in the best position to rapidly Christianize those who come to our own shores, or to send abroad the beneficent influences which might spread throughout the earth from the Christian churches of our land.

Everybody who is laboring for the overthrow of a legalized liquor traffic, and driving it to take its place among dark, criminal things, and everyone who is seeking to infuse into business and social life the real spirit of Christian every-day living, is working directly for the Christianizing of the race.

SUICIDE POSTPONED.—There is an old story with such a good moral, that we recall it to the minds of our readers. A man of large wealth, living in Paris, became so tired of a monotonous life that he determined to commit suicide. On his way to the spot decided upon, it occurred to him that he might as well give away the money that he had with him, which was quite a large amount. He found so much pleasure in bestowing this upon the poor people whom he met, that he concluded to postpone the suicide until he had had time to enjoy some more of the same beneficence. It is needless to add that, instead of disgracing himself by suicide, he became a public benefactor.

ALL THE WORLD FOR JESUS.

[We purpose, under this heading, to give our readers, in each issue, some facts relating to the progress of missionary work in different parts of the world.]

PRESENT NEEDS IN INDIA.

"SIR," said a Brahmin priest to me one day—he had walked in eighty miles to see me—"sir," said he, "Hinduism can not stand the light that you missionaries are letting in upon it. It is not the soul-satisfying system that we vainly imagined it to be. Sir, Hinduism is doomed. It must go by the board. What are you going to give us in its place?" We were seated under a banyan tree while I tried to teach him the pure religion of Jesus Christ, which, I said, we were going to give in the place of Hinduism; and, as I told him that, my voice faltered, my tongue clung to the roof of my mouth, cold sweat came out upon me. I could not speak. Said I to myself: "Am I telling this man true, or am I telling him false? Are we going to give to India, to those teeming and now awakened millions, are we going to give them the religion of our Jesus? Or are we going to awaken them, and dissatisfy them with their own system, and leave them to drift out into skepticism or rationalistic deism or agnosticism? That is what they are drifting to, and that does not interfere with their caste and their Hindu temples. Shall we let them go out into that? Shall the ruins of Hindu temples be built up into temples for Satan, or temples for the Most High God?"

We listen for the reply, and what is it that comes to our ears? what do we hear? "Hold on! You are going too fast. The church at home can't afford to let you advance any farther. Hold what you have got, if you can; but the Church of Christ is too poor to let you go on to the assault for final victory." O merciful Jesus! is it thus that we, redeemed by thy precious blood—we, for whom on Calvary thou didst cry in agony, "My God, my God, why hast thou forsaken me?"—we, bought by the blood-sweat drops in Gethsemane—is it thus that we show the measure of our love to thee?

O Church of the living God, awake! Arouse from your lethargy and spring to the fray! Give your sons and your daughters to this work for the Divine Master. Consecrate to him your silver and your gold. Fill up the mission treasuries to the overflow. Let a shout go forth that shall leap over seas and continents, and come to the ears of your waiting hosts in those distant lands. What shall it

be? Shall we catch the cry: "March onward! seize every point of vantage! Call upon the enemy to surrender. Re-enforcements are on the way; supplies in abundance are coming. March on and conquer the land for Christ!" Let that word come, and, within the lives of us who are here, we will show you India bowing low at the feet of our Jesus.—*Extract from an address by Dr. Jacob Chamberlain.*

Of the persecutions that have attended the *Uganda Mission*, the following graphic account from the *N. Y. Sun* gives an interesting review:—

"When Stanley came home from his trip across Africa, he said there was a grand opportunity for missionaries in Uganda. His glowing description of the country, teeming with 3,000,000 of intelligent and fairly industrious people, fired the hearts of English Christians. They sent several missionaries to live in the beautiful country near Victoria Nyanza, in Uganda's chief town. French Roman Catholics soon followed the English pioneers, and all worked hard and zealously to help and instruct the natives. It costs, the French tell us, \$5,000 to put a missionary in Central Africa. These Uganda missions have cost not only many thousands of dollars, but also the lives of three white men and years of ceaseless toil and anxiety. The news reached us lately that the fruits of all these priceless labors and sacrifices have been wiped out in a bloody tragedy. The king of Uganda has murdered all the converts of the missionaries, who are themselves in great peril, and implore assistance.

"For a while, a bright future seemed to be before these missions. They built churches, and made quite a number of converts. A short time before King Mtesa's death, about eighty converts were admitted to the English church on one occasion. Old and young crowded the school to learn to read.

"King Mtesa, on the whole, was friendly to the missionaries, and they and their work were safe while he lived. His young son Mwanga, however, is the tool of his council; and they have filled him with fear that the whites may some day try to deprive him of the power which seventeen of his ancestors, during nearly three centuries, have wielded. The murder of Bishop Hannington, therefore, has been followed by the extinction of the native Christians.

"When the story of the massacre reaches us, it will doubtless be found that some of these hapless converts went to their death as fearlessly as the martyrs of old. A while ago, King Mwanga warned his subjects of the dangers of embracing new faiths, by burning at the stake two Christian boys who refused to renounce their belief. They died with Christian songs on their lips, perfectly sustained in the terrible ordeal by their unfaltering trust in the Deity the whites had taught them to adore."

HONOR TO WHOM HONOR.

BY MRS. J. P. BURKHOLDER.

DURING the year 1877, at a meeting of the Woman's Mission Board, held at Dover, N. H., the subject of publishing a missionary magazine was discussed. All the "pros" and "cons" that could be thought of were brought forward. Some of those present opposed the project, others were indifferent, while others still heartily approved of the plan. At last, a committee of five was appointed to thoroughly canvass the ground, and report at a future meeting. This committee met. Miss DeMeritte, a member of this committee, with true business tact, presented the following plan, viz.: if five hundred subscribers could be found, and if fifty persons could be secured, who would pledge themselves to pay two dollars each year, for five years, in case funds were *needed* for publishing the magazine, then we were safe in making the venture.

The plan was adopted, and the committee went to work with a will, dividing among its members the ministers of the denomination, adding to this list the names of any other persons whom we had reason to believe would aid in securing subscribers and pledges.

Most of the answers received to the letters brought words of encouragement. One brother, however, kind, but with weak faith, replied that he would give the magazine five years in which to end its existence.

Thanks to our Heavenly Father, before the time appointed for the Board meeting, which was to decide the matter, nearly *six hundred* subscribers, and, I think, forty-eight pledges, had been secured. Eagerly we watched, and earnestly we prayed for a favorable result. It came at last, and our hearts leaped for joy, and we shed tears of gladness. Early in January, 1878, we welcomed the new life; but what of the support of the child? Who was to assume the burden? Strange to say, the child was expected to be full grown, and capable of caring for itself, from the moment of its birth!

With all due respect to the Woman's Board, who, with great conscientiousness, appropriated the funds entrusted to them, we still have the fact to record that the majority of its members decided that they should assume *no financial responsibility in the publishing* of the magazine. 'It must support itself.'

Our beloved Mrs. Brewster was appointed editor, with a promise of a small remuneration. The brave, courageous spirit in which this burden was assumed was worthy of the noble cause for the benefit of which the magazine was to be issued. She was fully prepared to undertake the work, even without the prospect of anything for her labor; for she looked for greater than earthly reward. In the first number, she speaks to us in these touching words: "The way before me is all untrodden. I stagger beneath the load I have taken up; but He who gives the burden will also give the strength, and my faith grasps the promise, 'I am with you always,' while it gets a clearer meaning of the command, 'Go, teach.' Will you not so give aid and comfort to this little one that it may become nurtured by your prayers and sympathies and material aid,—a real power in the work to which God has called the women of this denomination?"

Steadily the list of subscribers increased, and, so far as I know, not one of the fifty persons who promised to come to the rescue, if needed, have ever been called on for help.

These first months were full of deep anxiety and heavy burden-bearing; for the work was new, and physical strength many times nearly failed. Mrs. Brewster was greatly aided by her lamented husband, who gave the magazine its suggestive name, and did much in managing its business.

The financial success of the project has been fully secured, for, instead of being a bill of expense to the Society, as some feared, the child has not only supported itself, but brought in not an unworthy offering for others. Who can measure the real success? Scores of homes, from Maine to California, where not a word of missionary intelligence was read, have been visited by this silent messenger, and hundreds of hearts have been roused to effort for the Master, and the increased number of workers in the South and in India show the result.

All honor is due to our sister who has so bravely borne the burden ; and, as she resigns the work to other hands, we tender her our heartfelt gratitude for her heroic labors. May she reap a rich reward in this life, and a "Well done," by and by. The hands and hearts which now welcome it are tried and trusted, and we feel assured that the work will continue to prosper. God bless the noble band of workers in the home land who join hands with us in carrying light and salvation to those sitting in darkness.

MISSIONARY COSTUMES.

IN the December *HELPER*, in an item headed, "A Word from the Bureau of Intelligence," a brief statement was given of a movement to place in the Bureau costumes representing the native dress of the different heathen and missionary nations ; these costumes to be for the use of all our churches and auxiliaries, in their public missionary meetings or entertainments.

The Bureau already has several interesting dialogues which should properly be rendered in costume, and, as soon as these are added, a list of both dialogues and costumes will be given in the *HELPER*. It is also hoped that, in the near future, a zenana entertainment shall be prepared for general use, which shall present a very real and vivid picture of zenana life, as our missionaries find it to-day, in India. With this in view, the committee has taken advantage of an opportunity to send to India for genuine native garments, for some of the common household utensils, a god or two, and perhaps other curiosities.

Now, the Bureau has no fund or appropriation to which it may turn for the means to carry forward this project ; and, since it is for the benefit of all, it was deemed fitting that all our churches, auxiliaries, and bands, be invited to donate either costumes or money, as they found most convenient.

Why repeat this? Because, dear friends, the committee has slowly been brought to the conclusion that, in the busy holidays, the previous item was overlooked or forgotten, since, beyond a few churches in Providence, not a single response has come to its appeal, and the work is necessarily at a standstill. One

Providence band has donated three of the costumes needful for one of the dialogues ; an auxiliary sends in four cents per member, and, though rather a small society, this amounts (with a few additional pennies) to \$1.18. (This gift is especially appreciated, coming, as it does, from a society just issuing from a brave struggle with financial burdens, and which might well have considered itself excused.) From three other auxiliaries we have a promise of aid, and this ends our report to the present date. But we do believe that the value of such helps in our missionary work is both real and apparent, and that a recognition of this will speedily bring the necessary financial support.

To make it more definite and personal, the committee earnestly requests that each president will kindly bring this subject before their society at its next meeting. We do not ask for large gifts, nor are they needful, if *all* will do a little. But is there one organization so weak that it might not easily give at least one cent per member to this work ?

Please forward all donations, from societies or individuals, as early as possible, to Miss K. J. Anthony, 40 Summer Street, Providence, R. I.

ORIGIN AND GROWTH OF W. M. S. IN MINNESOTA.

BY MRS. GEO. B. BRADBURY.

IN January, 1872, Mrs. H. N. Herrick, feeling that more efficient work could be accomplished through organization, called a meeting of the women of the F. B. church of Minneapolis, and organized the *first* auxiliary in Minnesota. President, Mrs. H. N. Herrick ; secretary, Mrs. Geo. B. Bradbury.

Six years later, in 1878, an auxiliary was organized at Champlin, and, in 1879, one at Castle Rock. A society was also organized at Crystal Lake, in 1879, but, for various reasons, it was allowed to lapse. In 1883, it was re-organized by Mrs. C. L. Russell.

In September, 1879, the first Quarterly Meeting Woman's Missionary Society was organized, in connection with the Hennepin Q. M., at Crystal Lake. President, Mrs. C. L. Russell ; vice-president, Mrs. J. D. Batson.

The mission cause held a very warm place in Sister Russell's heart ; and the success of the work, during those first years, was, in a large degree, due to her untiring labors.

June 21, 1884, the Yearly Meeting Woman's Missionary Society was organized at Nashville Center, Minn., in connection with the Yearly Meeting. President, Mrs. H. C. Keith ; corresponding secretary, Mrs. Geo. B. Bradbury ; recording secretary, Mrs. M. J. Reeves ; treasurer, Mrs. L. E. Leighton.

The following year there were six new auxiliaries organized, with 123 members, making total number of auxiliaries, sixteen ; number of members, 306 ; money contributed, \$343.48.

Feeling the need of more thorough organization among our churches, it was thought advisable to send some one to visit the different fields, and to organize where there were no auxiliaries. Accordingly, Mrs. A. A. McKenney was chosen by the society as one eminently fitted for the work. In January, 1886, she commenced her labors, and, at the June session of the Quarterly Meeting held at the Stevens Ave. F. B. church, Minneapolis, Minn., she reported thirteen new auxiliaries organized, with 247 members ; she also organized the Blue Earth Valley and Winona and Houston Quarterly Meeting Societies.

There is now a "Woman's Missionary Society" in *every* church in the State, and one auxiliary where no church exists. We have thirty-one auxiliaries, and 677 members. Amount contributed by the auxiliaries during the year 1886, \$821.23.

While we regret the departure of Sister McKenney from our State, we thank God for the blessed fruits of her consecrated labor, and pray that, in the new field where she has gone, her devotion to the cause, so dear to her heart and ours, may be abundantly blessed, and the work of her hands be made to prosper.

The growth of the home-mission work in our State, through the agency of the Woman's Missionary Societies, has been encouraging from the first ; and, with our well organized forces, we hope to accomplish more and more for this branch of the Master's service, as the years come and go.

"WHAT SHALL I SEND IN A BOX TO INDIA?"

BY MRS. MARY R. PHILLIPS.

FOR native children, a "web" or "cut" of ordinary sheeting, bleached or unbleached, also remnants of sheeting, calico, gingham, prints, etc., from one yard to six yards long; scissors, needles, thread, wax, thimbles, pins,—everything found in a lady's sewing-basket; also *basted* patch-work and small bags; dolls, knives, pens, pencils, balls, tops, whistles, pictures, Noah's arks, little animals, carts, steam-engines, cars, marbles,—in short, anything, everything that delights a child in this country, will doubly serve that purpose in India, because it is "foreign." This you'll readily understand, when you remember that very hideous or heathenish things are eagerly sought for *here*, simply because they are "Oriental." Send industrial-school tools,—ask any common carpenter what kind boys should use at first. A turning-lathe would be very acceptable, surely.

Send native Christians remnants of cloth, from three to six yards long; small long shawls, worth two or three dollars; tiny shawls for the shoulders, such as old ladies wear, which cost fifty cents or a dollar; pretty mats, small work-boxes; a few English books, Sabbath-school books, histories, biographies, story-books, and some illustrated papers.

Send zenana women and teachers little tokens of remembrance, that may be either useful or ornamental.

Send the missionaries and their children something so natural, so homelike, that every fiber of it will say, "You are *not* forgotten." Home fruits, dried or canned; latest books and papers. *Sabbath School Times* can be had for one dollar a year. How invaluable it would be to every missionary! How easily workers here could send it! Anything in your wardrobe, bureau drawers, library, sitting or drawing room, that can be easily packed, would be so acceptable. Folding-chairs, tables, and stands for tent; indeed, a nice tent itself would be very serviceable. You might think of it as your *tabernacle* in the wilderness of Indian sin.

Tiny bits of bright ribbon, folds of soft, delicate lace, accidentally(?) tucked into a letter or paper, will make one forget for a little the mildew and dampness that will creep into one's very heart, in the rainy season. The beautiful Scripture cards fulfill their blessed mission always. Write each missionary, and get from each one a list of what he or she needs most, for his or her work ; and then let your own good sense "fill in the chinks" with loving, useful, and ornamental remembrances. Children are children the world over. Let the children fill the "children's niche." Write at once, and be ready for next chance to send.

OUR EATING HABITS.

THE refinement of our nation depends partly upon the tables of the people. Manners and minds are made coarse or fine by very slight means. Pretty dishes and good linen used every day, and intelligent and cheerful conversation, with plenty of plain and palatable food, nicely served, make better manners than the lack of these things, with the substitution of elaborate meals.

By disregarding the laws of digestion, are we not making it harder to be Christians? Drinking at meals, lunching, rushing through our meals, etc., produce nervous illness ; and illness makes us cross, unreasonable, uncharitable, and unkind. Half the time when we are mourning over our own downfalls, and beseeching the generous Saviour to uphold us with his grace, we need to reform our digestion.

The state of religion does depend somewhat upon the state of health ; and we owe it to our Father to refrain from eating in the way and the things that make us sin, as much as we do to refrain from sinning. I do not mean that all our sins are the result of lack of health, but we are not aware how many of our spiritual temptations are due to this physical source.

It is a *Christian* duty to eat so that we shall have the keenest, clearest brains, the purest minds, and the most loving, thankful, happy hearts.—*From Paper read at Ocean Park, by Mrs. Ida Remick.*

AT the beginning of this century, there were about two hundred foreign missionaries, mostly Moravians. In 1884, there were over six thousand.

LORD, HERE AM I!

STILL, as of old, Thy precious word
Is by the nations dimly heard ;
The hearts its holiness hath stirred
Are weak and few.
Wise men the secret dare not tell ;
Still in Thy temple slumbers well
'Good Eli : Oh ! like Samuel,
Lord, here am I !

Few powers, no wisdom, no renown,
Only my life can I lay down.
Only my heart, Lord, to Thy throne
I bring, and pray
That, child of Thine, I may go forth,
And spread glad tidings through the earth,
And teach sad hearts to know Thy worth.
Lord, here am I !

Weak lips may teach the wise, Christ said ;
Weak feet sad wanderers home have led ;
Weak hands have cheered the sick one's bed
With freshest flowers.
Oh, teach me, Father ! Heed their sighs,
While many a soul in darkness lies,
And wants Thy message ; make me wise.
Lord, here am I !

I ask no heaven till earth be Thine ;
No glory-crown, while work of mine
Remaineth here ; when earth shall shine
Among the stars,
Her sins wiped out, her captives free,
Her voice a music unto Thee,—
For crown, new work give Thou to me !
Lord, here am I !

—*Selected.*

FROM THE FIELD.

[Miss Hattie L. Phillips sends the following extracts from an article by Deven-dra Das, in the *Nineteenth Century*, depicting most vividly the condition of Hindu widows.]

THE widows of Bengal, notwithstanding the barbarous custom which imposes on them such miseries and inflictions, are not purposely ill-treated by their relations and friends; on the contrary, in respectable families, they are greatly pitied and comforted in their state of abject wretchedness and despair. Widows of a mature age are very much respected; but a person may be respected and venerated, and, at the same time, she may, especially in a land of superstitions and prejudices like India, be continually harrowed by the most merciless mental and bodily torments.

In the North-west Provinces of India, widows suffer treatment far worse than that to which their sisters in Bengal are subjected.

A widow among the respectable classes in this land of rigid Hinduism is considered and treated as something worse than the meanest criminal in the world. Directly after the death of her husband, she is shunned by her relations and friends; and, as if her breath or touch would spread among them the contagion of her crime,—the natural death of her husband,—they do not even approach near her, but send the barbers' wives, who play an important part in all Hindu ceremonies, to divest her of all her ornaments and fineries. These mercenary persons often proceed to their task in a most heart-rending manner; but that is the command of their mistresses, and they must obey it. No sooner has the husband breathed his last, than these hirelings rush at their victim and snatch off her ear-rings and nose-rings. Ornaments plaited into the hair are torn away; and, if the arms are covered with gold and silver bracelets, they do not take the time to draw them off, one by one, but, holding her arm on the ground, they hammer with a stone until the metal, often solid and heavy, breaks in two. It matters not to them how many wounds are inflicted; neither, if the widow is but a child of six or seven, who does not know what a husband means: they have no pity.

At the funeral, the relatives of the deceased, male and female, accompany the corpse, and all, rich and poor, must go on foot. The

men lead the procession ; the women, with vails drawn over their faces, following ; and last comes the widow, preceded by the barbers' wives, who take great care to keep her at a respectable distance from the main body of the mourners, shouting out as they go along, to warn the other people of the approach of the detested widow. Thus she is dragged along, wild with grief, aghast at the indignities heaped upon her, her eyes full of bitter tears, mortally afraid to utter a single syllable, lest she should receive a more heartless treatment from the very people who, but a few days ago, held her so dearly. Soon after the party reaches the river or tank, near which the cremation takes place, the widow is pushed into the water, and there she has to remain in her wet clothes, away from all the other people, until the dead body has been burnt to ashes,—a process occupying, in India, several hours,—and the whole company have performed their necessary ablutions. And when all of them have started for home, the widow is led along by the barbers' wives, her clothes soaking wet, and she mutely bearing the rudenesses of her barbarous guides. This custom is rigidly observed in all seasons and all circumstances. It matters not whether she has been laid up with fever or suffering from consumption, whether she is scorched by burning rays of the midday sun of an Indian summer, or frozen by the piercing winds blowing from the Himalayas in winter, the widow must be dragged with the funeral party in the preceding manner. There is no pity for her. It sometimes happens that, if she is of delicate health, she breaks down in the middle of her journey, and falls dead. And death is her best friend then.

When she returns home, she must sit or lie in a corner, on the bare ground, in the same clothes, wet or dry, which she wore at the time of her husband's death. There she has to pass her days of mourning, unattended by anybody, except, perhaps, by one of the barbers' wives, who, if not well paid, does not care to give her kind offices to the widow. She must be content with only one very scanty and plain meal a day, and must often completely abstain from all food and drink. Her nearest and dearest relations and friends shun her presence, as if she were an accursed viper ; and if ever they approach near her, it is only to add fresh indignities to her miserable lot. They make her the butt of the vilest abuses and the most stinging aspersions. She is a widow, and she must put up with her lot ; and thus she drags on her miserable existence, with no ray of comfort to cheer her sad soul, and no spark of pity to lighten her heavy heart. Hope, that comes to all, comes not to her.

On the thirteenth day after the funeral, the widow is allowed, after necessary ablutions, to change the clothes that she has worn since her husband's death. Her relatives then make her presents of a few rupees, which are intended as a provision for life for her, but which are often taken possession of, and spent in quite a different way, by some male relative. The Brahmans, who have been continually demanding money from her ever since she became a widow, come again at this stage, and make fresh requests for money for services which they have not rendered. Her head, which was covered with black, glossy hair only the other day, is completely shaved, and the Brahmans and the barbers' wives have to be paid their gratuities for this cruel ceremony. But even then the wretched woman has no respite. Six weeks after her husband's death, the widow has again to wear those clothes—the very sight of which sends a shudder through her inmost soul—which she had put on for the first thirteen days. She can change them only on one condition,—that she must go on a pilgrimage to the holy river Ganges (which is often impossible on account of distance), and perform ablutions in its purifying waters. After that, she has to wear the plainest cotton dress, and live on the simplest single meal a day, only varied with frequent fasts.

The year of mourning, or rather the first year of her life-long mourning, thus slowly passes away. If she happens to live with her own parents, and if they be tenderly disposed towards her, her miseries are a little lightened by their solicitude for her health and comfort. She is sometimes allowed to wear her ornaments again. The kind mother can not, perhaps, bear the sight of her daughter's bare limbs, while she herself wears ornaments and jewels. Kind mother, indeed! She can not bear to see her daughter without ornaments about her body, but she can bear to see her soul crushed with the course of life-long widowhood. The very kindness of the mother often turns into the bitterest gall for the daughter; for many fond parents, by thus encouraging their young widowed daughters to wear ornaments and fineries, and to indulge in little luxuries, have paved the way for their future degradation and ruin. For a young widow, it is but an easy step from little luxuries to fanciful desires; and how many young, neglected, uneducated, and inexperienced women can restrain their natural instincts?

The widow who has no parents has to pass her whole life under the roof of her father-in-law, and then knows no comfort whatever. She has to meet from her late husband's relations only unkind looks

and unjust reproaches. She has to work like a slave, and for the reward of all her drudgery she only receives hatred and abhorrence from her mother-in-law and sisters-in-law. If there is any disorder in the domestic arrangements of the family, the widow is blamed and cursed for it. Amongst Hindus, women can not inherit any paternal property, and if a widow is left any property by her husband, she can not call it her own. All her wealth belongs to her son, if she has any ; and if she has nobody to inherit it, she is made to adopt an heir, and give him all her property directly he comes of age, and herself live on a bare allowance granted by him. Even death can not save a widow from indignities ; for when a wife dies, she is burnt in the clothes she had on ; but a widow's corpse is covered with a coarse white cloth, and there is little ceremony at her funeral.

I can not conclude this description of the treatment of Hindu widows in the North-west Provinces of India without quoting some of the burning words of one of them, which was translated by an English lady, and published in the *Journal of the National Indian Association* for November, 1881 :—

“Why do the widows of India suffer so? Not for religion or pity. It is not written in our ancient books, in any of the *Shastras* or *Mahabharata*. None of them have a sign of this suffering. What Pandit has brought it upon us? Alas! that all hope is taken from us! We have not sinned; then why are thorns instead of flowers given us?

“Thousands of us die, but more live. I saw a woman die,—one of my own cousins. She had been ill before her husband's death; when he died she was too weak and ill to be dragged to the river. She was in a burning fever; her mother-in-law called a water-carrier, and had four large skins of water poured over her as she lay on the ground, where she had been thrown from her bed, when her husband died. The chill of death came upon her, and in eight hours she breathed her last. Everyone praised her, and said she died for love of her husband.

“I knew another woman who did not love her husband; for all their friends knew they quarreled so much that they could not live together. The husband died; and when the news was brought, the widow threw herself from the roof, and died. She could not bear the thought of the degradation that must follow. She was praised by all. A book full of such instances might be written.

“The only difference for us since *sati* was abolished, is, that we then died quickly, if cruelly; but now we die all our lives, in lingering pain. We are aghast at the great number of widows. How is it that there are so many? The answer is this: That if an article is

constantly supplied and never used up, it must accumulate. So it is with widows; nearly every man who dies leaves one, often more; though thousands die, more live on.

"The English have abolished *sati*; but, alas! neither the English nor the angels know what goes on in our houses; and Hindus not only don't care, but think it good!"

Hindu as I am, I can vouch for her statement that very few Hindus have a fair knowledge of the actual sufferings of the widows among them; and fewer still care to know the evils and horrors of the barbarous custom which victimizes their own sisters and daughters in so ruthless a manner; nay, on the contrary, the majority of the orthodox Hindus consider the practice to be good and salutary. To the continuous course of fastings, self-inflections, and humiliations, is added the galling ill-treatment which she receives from her own relations and friends. To a Hindu widow, death is a thousand times more welcome than her miserable existence. It is no doubt this feeling that drove, in former times, many widows to immolate themselves on the funeral pyres of their dead husbands.

The English have done many good things; they can do more. They need not, by passing laws or issuing public proclamations, directly interfere with the domestic customs of the Hindus; but they can make their influence bear indirectly upon the enlightened heads among the natives of India, and, by the steady infusion of the spirit of European culture and refinement, bring about the elevation of Hindu women, and further the progress of the country at large. The English, by the peculiar position they enjoy in India, possess a distinct vantage-ground, from which they can exert great influence on everything appertaining to the Hindus. Besides, the natives themselves are, under the benign influence of English education, awakening to the horrors of their vicious system. They have already begun the forward movement; all that they want is a sympathetic and effective impulse from outside to push them on in their course of improvement.

THE introduction of Christianity into Africa is one of the glorious onward movements of this century. An exchange says:—

"Mr. Edward Morris, aided by a few contributions from philanthropic friends, has founded and sustains a school in Liberia, for native children, many of whom are the sons of African chiefs, and future leaders of their people; a single hand holding aloft a great candle on the border of 'the Dark Continent.'"

HELPS FOR MONTHLY MEETINGS.

[This may be conducted by the President of the Auxiliary, or by anyone whom she may appoint. Each lady should hold a copy of the MISSIONARY HELPER, and as many as possible take part in the exercise.]

SCRIPTURE READING.

Isa. 11: 9, 10.—Emphasize the encouragement given in this prediction, to work as God's helpers in bringing this glorious time.

Hab. 2: 14.—Show how this rebukes the lack of faith, shown by those who have little confidence that missionary work amounts to much.

Luke 24: 47.—We here recognize the distinct teaching that it is through *preaching* that this glorious consummation is to be reached.

Rev. 14: 6.—We are here given a bird's-eye view of the time to come, when Christians shall have done their full duty, and knowledge of God's truth will be wide-spread.

Let this reading be followed by earnest prayer, definite prayer for our missionaries at home and in India.

Mrs. Mary R. Phillips writes: "After the Scripture reading, let a short time be filled with earnest pleading at the throne of grace, for the descent of the Holy Spirit into the very hearts of the workers here and in the field. May every member of these little societies feel it is her blessed privilege to ask and receive Divine help, and may brief, earnest prayers follow each other in quick succession, at every meeting. *Now*, if ever, should we pray and give thanks. Balasore is rejoicing, and 'gathering in the sheaves.' The whole mission is welcoming—as we never welcome strangers on these shores—the band of workers that have just reached the field. Just as surely as we are 'agreed' in 'asking' here, just so surely they will be blessed in receiving there. Hence let no meeting pass without its season of humble,

devout prayer. Then let the following systematic course of study, which one of our auxiliaries is commencing, receive most thorough attention.*

OUTLINE STUDY FOR AUXILIARIES.

February,	BALASORE.
March,	JELLASORE.
April,	MIDNAPORE.
May,	SANTIPORE,
June,	BHIMPORE.

LEARN OF EACH STATION

- (a) Its location.
- (b) Area.
- (c) Population.
- (d) Religion.
- (e) Customs.
- (f) When first occupied by missionaries.
- (g) By whom occupied.
- (h) The work undertaken at each station, and by each missionary there engaged.

“ Thus you who have so beseechingly written me, ‘ What can I do to make our auxiliary interesting and efficient?’ have this threefold plan,—Bible, prayer, and study,—which can not fail to bring you intense *interest* and great strength, both for your home and foreign work. Students of the Bible unconsciously turn to the East for help. ‘ Oriental Research’ and ‘ Oriental Lesson Lights’ are the leading articles in Sabbath-school papers. Right in the heart of this great Orient lies our field. Hence study it, and your own Sabbath-school class will better see the simple truths dressed in Oriental garb.

“ I can but express the earnest hope that all our auxiliaries, East and West, may adopt this plan; and the salient points of their success in study, and the steady growth in interest, may be frequently sent to the **HELPER.**”

* The Roger Williams Auxiliary, Providence, R. I., has arranged and commenced this course of study. Other auxiliaries can not begin in February; but they can do so at the earliest time possible, and will find valuable help in the preparation of the exercises in *Missionary Reminiscences*.

HOME DEPARTMENT.

DRESS.

"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."—Cor. 10: 31.

EVERY thoughtful woman will admit that the question of dress, as it is related to time, money, health, and to our ability to help others, should be considered as carefully as any other question which has to do with our religious life. For this reason, it is fitting that we should devote some space in the Home Department to the discussion of this subject. The following, on dress, is taken from a paper prepared and read at Ocean Park, last summer, by Mrs. S. A. Porter:—

"That woman, who forms and controls the styles of female attire, has the matter of dress in her own hands, is beyond question. Even Mr. Worth, the eminent Parisian dressmaker, declares that 'the great and pressing need of our time is a woman of influence to set the fashions,'—a declaration he is led to make, we are informed, by the disastrous effect of the monstrosities which spoil all true art in his profession. And, while we may not altogether admire the motive that called out this expression, yet, with him, we mourn the 'painful incongruities of dress.' We are sometimes staggered at the immense proportions of the evil, and the persistency with which its rootlets penetrate the soil of home thought and life. We are alarmed at the varied, pernicious phases it presents, foremost among which we may mention its *extravagance*.

"Of this there are all degrees and many kinds. The dollars and cents that we devote to dress, to the neglect of mind and soul culture, will heavily press down in the scale of God's great balance. It has been said, and I think we can not truthfully deny it, that 'extravagance has its origin in the nursery.' The desire of parents to see their children admired like the gay-winged butterfly, may account for the fact that even those parents who dress plainly themselves, overdress their children. If, as has been said, 'bad taste and extravagance in dress must be reckoned among the most obstinate and destructive of the grow-

ing vices of the age,' how dare we, as parents and guardians, sow its seed in the childhood and youthtime of the coming generation, and forget the harvest? Extravagance wastes time, corrupts manners, destroys health, abbreviates life, promotes selfishness, becomes an obstacle to benevolence, and ruins the fortunes of untold numbers annually.

"One and inseparable with extravagance in dress is extravagance in stitches, which, in other words, is time and strength. How often we are annoyed to find ourselves illustrating the experience of poor Mrs. Douglas, in the delightful book, 'Stepping Heavenward,' when, in weakness and pain, she sighs for opportunities for both physical rest and self culture, meanwhile acknowledging to herself that there is a grand mistake somewhere, and wondering whether, in any way, the fifth tuck she is putting in little Una's frock is related to it. We sigh over many a fifth tuck, more or less, in the realm of stitches, and question of their exact relation to our physical strength and well-being, a thought often more than suggested by a weak stomach, an aching back, and enervated nerves, all of which plead with touching earnestness for simplicity of wardrobe.

"This plea calls us to the hygienic side of the question. Here we stand almost aghast at the broadness of the field, the multitude of living—we may better say *dying*—illustrations, and the general array of most pathetic testimony that surrounds us on every side. That the attention of the female world is being called daily to the physical evils born of and nurtured by injurious modes of dress, is a sign of release, and somewhere, in the near or far future, ourselves or our posterity will reap the fruit of the seed now being sown; and future generations will rise up to bless all who have contributed, in even a small measure, toward the consummation of a system that shall leave woman free to the highest development of physical culture. If we have no right to take a little poison daily, until suicide results, neither have we the right, with laced corsets or tight waist-bands, to so compress the lungs, heart, liver, and generative organs, as to produce disease whose result is death. Waist constriction is, perhaps, the leading one in the long catalogue of these physical evils; but constrictions of all kinds are only secondary in their effects, such as that of the limbs by tight sleeves and arm sizes, by close elastics over the hose, and boots tightly laced over the ankles, so as to prevent proper circulation. Then comes the

unnatural heat produced by so many coverings over the lower portion of the waist, by the lapping and overlapping of under and outer garments, which, with the scant covering of the upper portion of the lungs, and the scantier protection of the limbs, shows an entire inattention to the maintenance of a uniform temperature. Then, again, the hampering of our limbs by the peculiar styles of skirts that leave no freedom or ease of motion, obliging the use of all our physical strength, seemingly, in attempting our own locomotion, robbing the exercise of walking of all its ease and pleasure, should be censured by word and practice.

“The adoption of modes of dress suited to the best use in the vital economy, is coming more and more within our reach. Having then, in our keeping our own bodies, and, to a large extent, those of our children, loaned of God as tabernacles of the souls we are expected to develop and fit, by his aid, for the eternal companionship of angels, let us be true to all parts of our being, true to him whose workmanship we are, keeping wisely and well that which has been committed to our trust.”

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HOME TALKS.

BY AUNT STANLEY.

PEOPLE often feel misgivings when told to consecrate their little ones to the Lord, lest in some way it will weaken their hold upon them. This is a great mistake. God would not send that little immortal into your home, unless he desired that *you* take care of and guide the developing life. Consecrating it to him is the recognition of his ownership, by right of creation and preservation; it is the placing of ourselves in the wonderful relation of God-appointed care-takers. A beautiful lesson is taught every parent by the incidents connected with Moses' mother. She left her child in God's keeping, doing all a mother's love prompted, in carefully cradling the loved one, and setting a watch. In God's providence, that same mother was sent for, to care for the infant Moses.

The thought of consecrating a child to the Lord implies, to some minds, that it will be wrong to love the child as before, wrong to plan for its future. Again, a mistake! A tutor appointed to care for a young prince feels an especial responsibility, because his charge is the child of a king. So a parent, who feels that his child

is in God's especial keeping, will feel a loving tenderness of a higher and different kind from the one who becomes accustomed to think only of having the child get on well in life.

But, again, it is a mistake to consecrate a child for some especial end in life, whether for the ministry, or business, or anything else. Probably more people have erred in this respect than in any other; and when development has shown that there is not natural aptitude in the expected direction, there is often felt the keenest disappointment. The true spirit of consecration seeks God's guidance in developing the child to its highest point of capability, physically, intellectually, and morally. Ambitions for the child to occupy some especial position are in quiet subjection to the still higher desire for the child to fill just that niche in life that God intended. With this desire uppermost, there will be a purpose, from the beginning, to study the child's tendencies, guarding it at its weak points, and encouraging and strengthening every hopeful indication.

The truest position, then, that any parent can occupy toward the little new-comer in the home, is to commit it to God's keeping, with as much earnestness as if he were to care for it entirely, and then care for it as tenderly and carefully as befits the care-taker appointed by God.

CHILD-MARRIAGE.

THE fearful curse which rests upon the women of India as the result of the practice of child-marriage, is well known throughout the world; but the Hindus are slow in renouncing their customs. A petition having been presented to the Indian government, asking it to interfere for the prevention of early marriages and enforced widowhood, a mass meeting was called in Bombay, for the purpose of protesting against any interference on the part of the government in this matter. The meeting was held in September last, and resolutions were adopted, demanding that the government leave the people to the practice of their old customs. No special attempt was made to defend the atrocious custom of child-marriage, the only endeavor being to prevent the government from interfering in the matter. The meeting is said to have been most boisterous in character. It reveals the real state of Hinduism as clearly as anything can do.—*Herald*.

WORDS FROM HOME WORKERS.

MAINE.

The Woman's Missionary Society of the Cumberland Quarterly Meeting met at Casco, Jan. 26, in connection with the Quarterly Meeting. The ladies of that church met the president and secretary at the close of the afternoon meeting. The minutes of the last meeting were read. The needs of the mission cause were represented, and its work explained by Mrs. Phinney, the president. One subscription to the *HELPER* was obtained, and one copy of *Missionary Reminiscences* sold. The women seemed interested, and a good prospect is presented of an auxiliary at Casco, soon.

In the evening, a public meeting was held, opened by Scripture reading and several prayers. Remarks were made by the president and secretary, Rev. J. M. Bailey, F. Folsom, Rev. Mr. Cox, and Rev. J. L. Smith, of Harrison. Reports from Portland, West Buxton, and West Falmouth auxiliaries were read. The exercises of the evening were interspersed by singing. A collection was taken, amounting to \$6.22, and the meeting closed with the benediction.

MRS. AMOS COBB, *Secretary.*

MICHIGAN.

The Woman's Mission Society of the Hillsdale Q. M. was held with the Hillsdale church, Jan. 7, 1887. A meeting for the transaction of business for the quarter was called, on Saturday, at three o'clock, P. M. Notwithstanding the unfavorableness of the weather, a good number were present. Letters from all the auxiliaries, and reports, were received. The different phases of the work presented in the various letters were freely discussed. The treasurer's report shows the society to be doing better financially. From Oct. 1, 1886, to Jan. 1, 1887, total reported to Q. M. Society, \$166.90. Receipts in treasury, \$85.90.

The Society, by vote, accepted the pledge given by Miss Nettie Dunn, at General Conference, for \$100 on the endowment fund for Storer College. Since our president, Miss Dunn, has accepted a position in the work for the Y. W. C. A., we wish her God-speed, and regret our loss of an earnest worker. In her stead, Mrs. M. A. W. Bachelder was chosen to act, until the annual meeting in June.

A very interesting programme for Saturday evening was presented, consisting of recitations, essays, and three very interesting papers upon the following themes: "Medical Missions," Miss Lou Stockwell; "Missionary Zeal," Miss Lizzie Moody; "Church Extension," written by Mrs. Hannah Lee, read by Mrs. N. Maxwell. The collection, taken by two young ladies, amounted to \$4.89.

We are glad to report two mission bands organized, one with the Jackson auxiliary, and one with Rome. It is hoped that each auxiliary will make an effort to have the *children* interested and organized for systematic work. Now that we have re-enforcements in our foreign field, we must not feel that we can, in the least, slacken our earnestness and zeal; but remember it is for *us* to hold up their hands. God's promises are sure. If we will only do our work, we can hope for great victories in our own and foreign lands.

The next Q. M. will be held with the Jackson church, in April.
MRS. J. R. MOWRY, *Sec. and Treas.*

The Genesee, Michigan, Q. M. W. M. S. reports a meeting held on Saturday evening, during the January session of the Quarterly Meeting. The exercises consisted of Scripture reading by the president, Mrs. Rose; prayer by Bro. Davis; the regular reading of reports and letters from auxiliaries; an essay on "Woman's Work," by Mrs. Bryant; readings and recitations by young people and children. Amount of collection, \$5.44. Whole amount raised during quarter, \$60. The Ortonville Auxiliary sent \$31.15 toward support of a boy whom they are educating in India.

E. N. WHEELER, *Sec. and Treas.*

NEW HAMPSHIRE.

The Woman's Missionary Society of the Rockingham Q. M. met at Portsmouth, Wednesday, Jan. 19. A very enjoyable hour was passed in listening to remarks by Mrs. F. S. Mosher, Miss L. A. Demeritte, and Mrs. E. B. Chamberlain, on different phases of our work. A business meeting was held at the close of the public meeting, and, by request of the pastor, an auxiliary was formed with the Portsmouth church. The following officers were elected: president, Mrs. Ham; vice-president, Mrs. Lizzie Brown; secretary, Miss Effie Waldron; treasurer, Miss Florence Ham; agent for MISSIONARY HELPER, Mrs. M. M. Green. Mrs. E. B. Chamberlain, of Dover, was elected president of Q. M. Society, in place of Mrs. Peckham, resigned.

MRS. C. EDITH CHASE.

NEW YORK.

The Woman's Missionary Society of the French Creek Quarterly Meeting held a public meeting at the Greenfield Union church, in connection with the Quarterly Meeting, Dec. 18, 1886, with the following order of exercises: singing by the choir; reading Scripture by Miss Bogart; prayer by Mrs. S. L. Parker; singing by the choir; reports and remarks by the secretary and treasurer; the twenty-third Psalm, by the children; a recitation by Miss Emma Parmiter; a dialogue by seven children; a recitation, "Drop the Pennies," by Miss Amelia Whitney; a temperance piece, Maude Beemis; rehearsal by Miss Pearl Selter; rehearsal by Miss Lottie Coburn; singing by the choir; essay, by Mrs. S. L. Parker; dialogue, by four sisters of the mission; five-minute speeches; singing by choir; and benediction, by Rev. E. Estey. Collection was \$2; Sabbath collection, \$2.27. *MRS. MATTIE R. PHELPS, Secretary.*

North Clymer, N. Y.

RHODE ISLAND.

The Quarterly Meeting of the Rhode Island district was held at the Roger Williams church, Jan. 28, 1887. After the usual devotional exercises, Miss Kate Anthony, chairman of the committee on costumes, asked an extension of time, and advice in regard to work. The recommendation from the Executive Board, for the adoption of the responsive exercise, as prepared by Mrs. L. Dexter, was then presented. This exercise consists of Bible texts, appropriate to the mission work, to be used at the meetings of the Society, either in part or as a whole. Its aim is to bring the Bible truths more clearly before us, and to give each person a part in the exercises. It was voted to adopt the recommendation of the Board. A letter was read by Mrs. Jeremiah Phillips, from Miss Ida Phillips. Mrs. James L. Phillips next spoke, in reference to the good tidings from the mission field. A letter from Mrs. McKenney, of Lincoln, Neb., was read by Mrs. J. L. Tourtellot. Mrs. E. S. Burlingame then spoke in behalf of Foreign and Home Missions, each being equally important. Mrs. L. Dexter spoke of the work of the year, and how it could be best advanced in the future. She recommended the ladies to begin their mission work in their own homes. Physical weakness incapacitates the mind. Give our bodies proper food and clothing, and make our home lives more simple, thus giving more time for the work of the Lord. She closed by resigning her position as president of the society. The resignation was accepted, and the following resolutions adopted:—

Whereas, On account of her proposed removal from our district, our president finds it necessary to resign her office, and, in remembrance of her constant and devoted service to the interests of the Woman's Missionary Society in Rhode Island, during the past nine years, therefore,

Resolved, That we tender to Mrs. L. Dexter, our retiring president, this testimonial of our appreciation of her labors among us for the advancement of the interests of the mission cause.

Resolved, That, in the removal of Mrs. Dexter from our midst, we realize that we lose one of our most intelligent, active, and earnest members; and that we pledge to Mrs. Dexter to ever hold her in loving, prayerful remembrance, and that we will emulate her example, as the best testimonial of our appreciation of what she has been and done among us.

After the appointment of a committee to nominate some one to fill the vacancy, the session closed with singing.

A. M. METCALF, *Recording Secretary.*

VERMONT.

The Woman's Missionary Society of the Wheelock Q. M. held a public meeting on the evening of Jan. 29, in connection with the session of the Q. M. then being holden at Wheelock, Vt. If the success of an enterprise is determined by the results, then it may truthfully be said that the meeting was not a failure, in any sense of the word. An earnest request from the young people of the village, on the following morning, that an auxiliary might be formed at once, so that a systematic method of work might be entered upon immediately, was ample proof that good seed had been sown in fertile soil, and such as promised an abundant harvest; and, since the society is already organized, with officers who understand the nature of the work undertaken, we do not expect any failure. The exercises of the evening consisted, as is usual on such occasions, of singing, reading of Scripture, prayer, reading of selections pertaining to missionary work, class exercises, and recitations by the children, with remarks from persons interested in the work. The parts rendered by the children were of an unusually interesting character. And here let me say that, wherever the children in any community are left out of the mission work, a great mistake is made. Our most successful missionaries and missionary workers are those persons who, early in childhood, became interested in the work.

A collection of \$6.60 was taken at the close of the session, which, considering the number of persons in the audience, was a larger sum than is generally contributed on such occasions. We think that, at no previous time, has there been so deep an interest in missions, in this Q. M., as at the present. We are trying hard to introduce systematic methods of working, and to induce all persons holding offices in our societies to carry out such methods. We hope that, as the years go by, we may be enabled more earnestly and understandingly to enter upon the work which lies before us.

MRS. G. M. PRESCOTT, *Q. M. Secretary.*

OUR YOUNG FOLKS.

MRS. TUCKER'S CONVERSION.

IT was Saturday afternoon, and Mrs. Tucker was very tired. Life was hard at best, only a tedious routine of wearisome duties ; but on this particular afternoon, the closing of the week's work pressed very heavily upon her.

As she passed wearily back and forth from stove to ironing-table, and from table back to stove, the easy lives of many of her friends and neighbors came to her mind, and her thoughts grew hard and bitter as the contrast forced itself upon her. Down the lane and across the doorstep came the sound of hurrying feet, and an eager voice cried :—

“ Oh, Mrs. Tucker, can Sallie go with us to the mission band ? ”

Mrs. Tucker raised her eyes, and saw, standing in the doorway, three little girls.

“ Mission band ! I'd like to know what's a mission band ? ” she demanded sharply.

“ Why,” spoke out the bolder of the two ; “ it's lots of us children all together, working and sewing for poor folks. We bring our pennies to Miss May for them, and she says it's giving to Jesus. We have just the nicest time ; do let her go.”

“ Oh, mother,” and Sallie's brown eyes looked appealingly into her mother's face ; “ please say I may—do let me.”

Mrs. Tucker slowly folded the garment she had ironed, and hung it in its place before she answered.

“ No, she can't. I can give her all the sewing she wants to home, and we've got nothin' to give the Lord ; he don't give to us. So go along, and tell Miss May that Sallie Tucker's better set to work.”

“ My ! ” said Lulu Strong, as they gained the safety of the street ; “ wasn't she cross ! and Sallie was just crying. I'm so glad she isn't *my* mother.”

"I'm very sorry," said gentle Susie Earle, "that Sallie could not come. But we'll tell Miss May about it, and I'm sure she will pray that God will make her mother willing, and find something to give him, too."

When Mrs. Tucker, the hard day's work at last completed, toiled wearily up stairs, she found her little daughter seated upon the top stair, while about her, on the floor, were scattered all her childish treasures.

"What on earth, child," exclaimed her mother, "is all this clutter for? What are you trying to do?"

"Why, mother," chirruped the sweet child's voice; "I am looking to find something to give to Jesus."

"Give to Jesus! What do you think the Lord wants of such stuff as this?"

"But, mother," she explained, and her voice grew unsteady, and the bright eyes filled with tears, "my teacher said anything we give to him, he would like it; and if we gave what we loved best, it pleased him most. And this is what I love most—my wax doll and my birthday book. Won't he take it, mother? Can't I give him anything?"

"Sallie Tucker!" and her mother's voice was cold and stern; "you just put this notion out of your head. You don't know what giving to the Lord means. Put this trash away. When the Lord remembers us with some of his plenty, 'twill be time enough to give to him, I reckon."

It was the afternoon for the Woman's Quarterly Missionary Meeting, in the Shadyville Baptist church. Mrs. Gray, the minister's wife, came to the vestry with a sad heart. She knew too well the character of these gatherings. A few ladies came together, in a listless, apathetic way, a few lifeless prayers were offered, a little business disposed of, and the ladies went to their homes wondering why there wasn't more interest in missions. Mrs. Tucker wasn't in the habit of attending the missionary meeting, so when she came into one this afternoon, the ladies present looked at each other in surprise. Mrs. Gray read the psalm and offered prayer, and then came the usual dead silence.

Presently Mrs. Tucker rose to her feet, and, in a voice shaken with emotion, said :—

“ I s’pose you’re all astonished to see me here, but the truth of the matter is, I’ve got something to say to you, which can’t half be told in words, neither. You all know my little Sallie has been sick ; but I don’t s’pose none of you know what that sickness has been to me. You see, the children wanted her to go to the mission band, but I was tough and cranky, and dead set ag’in’ anything of the kind, an’ told her, in the crossest way, she couldn’t go. She’d heard somethin’ about giving to Jesus, and laid out her best doll and book ; an’ I laughed at it, an’ told her the Lord didn’t want her trash. Well, she took sick, an’ got sicker an’ sicker, till my heart stood still with the fear o’ losing her. She was out of her head, you know ; and every time I come near the bed, she’d start right up an’ say, ‘ Oh, can’t I give him anything? Don’t he want my dolly? O mother, mother, can’t I go?’ till I just thought my heart would break in two. Everywhere I looked, I could see her eyes, with such a beseechin’ look in ‘em, and hear her voice callin’, ‘ Mother, mother, can’t I give *anything*? ’ till at last I went down on my knees, all broke up like, and I sez :—

“ ‘ Lord, I’m a poor, ungrateful sinner, and I’ve been a-withholding from you all these years ; but if there’s anythin’ I can give you, won’t you please take it? Even my little girl, and everything I’ve got I just lay down.’

“ Well, my sisters, I cried an’ cried as I hain’t for years, and it wasn’t all for sorrow, neither ; there was a great, deep joy in it all. And I come here to-day to tell you that I just give myself and all I’ve got to the Lord’s work. I’m fairly converted to missions, and if the Lord will only take the poor, miserable offerin’ I’ve got to give, and use me rough-shod in his work, I’d really be only too thankful. Why, my sisters, I’m the happiest woman on earth, and it’s all owin’ to the blessed child and tha’ there children’s band.”

With one accord, the ladies present sank upon their knees, while, from awakened, tender hearts, went up earnest vows of consecration. And Mrs. Gray wended her way homeward with lightened, grateful heart, saying softly to herself, “ And a little child shall lead them.”—*Home Mission Echo.*

EDITORIAL NOTES.

THE articles showing growth of work in the West, and the results of Harper's Ferry faithfulness, are very encouraging. . . . We give more than usual room in this issue to home work. Our only reason is that given by the little girl who was asked why she talked so much, and replied, "Because I have so much to say." A large number of meetings have recently been held, and the reports are especially encouraging. . . . In some way, the name of Mrs. E. W. Porter was omitted from the article, "Works a Necessity of Success," in February number, which appeared as a twin article to that of Mrs. Bachelder, "Faith a Necessity of Success," in January number. . . . We hope that the many who are inquiring, "What shall we put into a box for India?" will carefully preserve the directions given by Mrs. Phillips, in her article on the subject. . . . The receipts of the Ohio Association, printed in February number, were for *January* instead of *December*, as there stated.

OUR LITTLE MEN AND WOMEN, February.—In this number begins a three-part story, "The Discontented Children," by Sara E. Farman. The other stories are, "How Pepito Cooked a Pig," "My Sweetheart Mamma,"—a Valentine story—"Soft-foot learns a Lesson of Content," and the second installment of Mrs. Butts's serial, "Little Wanderers in Bopeep's World." "A Famous Rocking-Horse" is a story of a royal horse, with a quaint illustration. The history paper is concerning "The Man for whom America was Named." Mrs. Deane tells many curious things about the "Ants that build Mounds," and we are introduced to "Two Little Indians." The poetry, "The Blue Jay" and "My Rider and I," is by Clara Doty Bates and Sarah E. Howard. Profusely illustrated. (D. Lothrop & Co., Publishers. \$1.00 per year.)

PUBLISHER'S DEPARTMENT.

It is with pleasure that we announce that new names are being added to our list of subscribers. The appeal sent forth in the January number, and repeated in February, is receiving responses.

The first that reached us was from Maine, and read: "The HELPER received last evening. I will double my subscription, and have already secured one new name." Since writing the above, this sister has sent the names of three new subscribers. A little later came a response from a dear old lady in Nebraska, seventy-three years of age, who sent a new name and the subscription price. Another writes: "I have asked several, without success, but shall keep right on, until I secure a subscriber."

This is just the right spirit to put into an effort of this kind. Do not recognize such a word as failure. Certainly it requires an effort ; so does anything that is worth our possessing.

Thus the responses have been coming in, from Maine to Nebraska ; but not so many, not nearly so many, as we expected and still look for. Have *you*, my sister, done your part in this work ? Have you really, persistently tried to secure one new subscriber for the *HELPER* for '87 ? If not, do not delay longer. Read the publisher's articles in the January and February numbers, and become enthused with the possibilities that will certainly result from a largely increased circulation for the *HELPER*, and lend your assistance to such a noble enterprise.

The publication committee are in correspondence with ladies in the several Quarterly Meetings, asking them to present the claims of the *HELPER*, and secure subscriptions, at the Quarterly Meeting sessions. Go to the next Q. M. prepared to encourage and help in this work.

SAMPLE COPIES.—We shall be pleased to send, gratuitously, sample copies of the *MISSIONARY HELPER* to any addresses that may be furnished us. Also more than one copy to agents and others who will use them in securing new subscribers.

We again call attention to the "mailer's tag." Consult this tag, and find up to what date your subscription is paid. Please accept this form of receipt for subscriptions forwarded, which saves expense of a personal receipt to each subscriber.

"MISSIONARY REMINISCENCES."—We again call attention to this most excellent book. It contains the history of our denominational work in India, from its beginning in 1835, to the close of 1885 ; also excellent portraits of fifteen of our missionaries, a map of our mission field, and other illustrations.

It should be in all our homes, to be read and studied, and in all our Sunday-school libraries. It is just the book to be read by the young people, and those who have recently united with our churches, and desire to become familiar with our denominational work. It is written by Mrs. Marilla Marks Hutchins Hills of Dover, N. H., who "has been closely connected with the mission work from the beginning, and has drawn from correspondence and personal recollection for the materials of her volume. She is thus enabled to give a complete and connected account of the mission, which has been one of great interest and usefulness."

It is desired to have some one in every church engaged in selling the book. The price for a single volume is \$1.50, and 12 cts. extra for postage. Persons acting as agents need not pay for the books until sold. For terms for five or more copies, address the general agent, Mrs. Ella H. Andrews, 261 Washington Street, Providence, R. I.

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for Jan., 1887.

MAINE.

Atkinson, Auxiliary.....	\$5 58
Atkinson, Mrs. N. Trask, \$1.00;	
Miss A. L. Rich, \$1.00.....	2 00
Charleston, Auxiliary.....	3 10
(Of above, \$6.25 Mrs. Burkholder's work.)	
Cumberland, Q. M., collection for general work, \$5.06; Literary Fund, 56 c.....	5 62
Dover and Foxcroft, Auxiliary, Exeter, Q. M. collection.....	3 36
Lewiston, Auxiliary, Main St. church, 97 c.; for Incidental Fund.....	6 07
North Lebanon, Auxiliary.....	17 53
Phillips, Auxiliary, for teacher with Miss Phillips.....	8 00
Portland, young ladies of Auxiliary, for Miss Coombs's work	
Sangerville, First church.....	1 50
West Buxton, Auxiliary for F. M.....	4 00
White Rock, Auxiliary, Miss Bachelor's support.....	4 50
White Rock, church collection, White Rock, a friend.....	1 17
	25

NEW HAMPSHIRE.

Candia, Auxiliary, for H. M....	
Danville, Auxiliary.....	
Danville, Mrs. J. A. Lowell, on Incidental Fund.....	
Danville, "Golden Rule Workers," for Miss I. Phillips's salary.....	2 00
Dover, Auxiliary, Washington Street church.....	5 00
Lake Village, Auxiliary, H. M., \$4.98; Neb., \$2.04.....	7 36
Milton, "Busy Bees," for Miss I. Phillips's salary.....	16 00
North Sandwich, Auxiliary, for general work.....	1 63
	5 00

VERMONT.

Corinth, Auxiliary, for Mrs. D. F. Smith's salary.....	\$1 25
Corinth, Children's Band, for Mrs. D. F. Smith's salary	2 00
Corinth, Q. M., collection, for Mrs. D. F. Smith's salary	4 25
East Williamston, Auxiliary, for Mrs. D. F. Smith's salary	3 00
East Orange, Auxiliary, for the same purpose	3 00
South Strafford, Auxiliary, for Mrs. Smith's salary.....	5 00
Sutton, church, for Mrs. Smith's salary	10 00
Washington, Auxiliary, for Mrs. Smith's salary.....	3 00
West Topsham, Auxiliary, for Mrs. Smith's salary.....	3 50

MASSACHUSETTS.

Amesbury, S. S. Class No. 6....	1 00
Amesbury, Mrs. M. P. Carlton, Amesbury, Mrs. J. M. Lamprey, Haverhill, Auxiliary, L. M. of Mrs. James Sumner.....	1 00
Lowell, Auxiliary, Paige Street church, printing press at Storer College, \$15; scholarship, \$7.25; balance, F. M.....	20 00
Taunton, Auxiliary, Miss H. Phillips, \$5.00; Miss Franklin, \$5.00	27 57
	10 00

RHODE ISLAND.

Auburn, church, Miss H. Phillips, \$1.25; Miss Franklin, \$1.25	3 50
Auburn, "Crystal Band," Miss H. Phillips.....	3 50
Barnevile, church, Miss H. Phillips, \$1.00; Miss Franklin, \$1.00	3 00
Georgiaville, church, Miss H. Phillips, \$2.50; Miss Franklin, \$2.50	5 00

Greenville, Auxiliary, Miss H. Phillips	\$10 00	Montague, Mrs. C. P. Keyes and family, for Miss I. Phillips's salary.....	\$5 00
Pascoag, Auxiliary, Miss H. Phillips	17 50	Pittsford, Mrs. M. F. Cutler, H. M., \$2.00; F. M., \$3.00.....	5 00
Providence, Auxiliary, Greenwich Street, Miss H. Phillips, \$2.50; Miss Franklin, \$2.50; General Fund, \$1.25.....	6 25	Van Buren, Q. M. Auxiliary, for F. M.....	10 25
Providence, Auxiliary, Pond St., Miss H. Phillips, \$2.50; Miss Franklin, \$2.50; General Fund, \$1.00.....	6 00		
Providence, Mrs. Helm, Pond Street, Western work	1 00		
Providence, Auxiliary, Park St., Miss H. Phillips, \$3.75; Miss Franklin, \$3.75.....	7 50	ILLINOIS.	
Providence, Little Workers, Park Street, Miss I. Phillips, Providence, Young People's Society Roger Williams, printing press, Storer College, \$50.00; chairs for Roger W. Library, \$25 00; Miss H. Phillips, \$8.12; Miss Franklin, \$8.13.....	1 50	Lee Center, M. D. Shaw, \$5.00, F. M.; \$5.00, Western work..	10 00
Providence, Mrs. M. A. White, Miss H. Phillips.....	00	Prairie City, Mission Band, for Miss I. Phillips's salary.....	5 00
Providence, Miss L. J. Westcott, Miss H. Phillips	1 00		
Providence, Miss Ella Evans, balance L. M. and for Western work.....	4 00	IOWA.	
		Bryantburgh, Auxiliary, for F. M.....	1 29
		Wilton Junction, Auxiliary, for F. M.....	6 00
		WISCONSIN.	
		Kilbourn City, Auxiliary, for Miss Dell school with Mrs. Smith	8 00
		Kilbourn City, Mrs. M. N. Stillwell.....	10
		MINNESOTA.	
		Hennepin, Q. M. Auxiliary, collection for F. M.....	3 16
		Minneapolis, Auxiliary, Stevens Ave church, for school in India	25 00
		Money Creek, Auxiliary, for F. M.....	8 00
		NEBRASKA.	
		Grand View, church, for F. M.,	2 00
		Total.....	\$551 06
		NOTE.—An infant class in F. B. church at Lansing, Michigan, sends \$3.10 to Mrs. Griffin, at Balasore.	
		LAURA A. DEMERITTE, <i>Treas.</i>	
		Dover, N. H.	

OHIO ASSOCIATION.—WOMAN'S MISSIONARY SOCIETY.

Receipts for Jan., 1887.

OHIO.

Cleveland, Auxiliary, F. M., \$1.54; H. M., \$1.53; Ed. Soc., 77c.....	\$3 84	Ed. Soc., 97 c.....	\$4 85
Infant Class, Cleveland S. S., Christmas offering for Harper's Ferry, H. M.....	2 10	Marion, W. M. Soc., F. M., 90 c.; H. M., 90 c.; Ed. Soc., 45 c.....	2 25
"Cheerful Givers," Cleveland, F. M.....	05	Little Helpers' Mission Band, Marion, F. M.....	8 61
Grand Prairie Children's Band, F. M., \$6.00; H. M., \$6.00; Ed. Soc., \$3.00.....	15 00	Society of Christian Endeavor, F. M.....	5 01
Grand Prairie, W. M. Soc., F. M., 21 c.; H. M., 20 c.; Ed. Soc., 10 c.....	51	Collection at meeting of L. H. and C. E. Societies, Marion F. M.....	3 31
Larue, W. M. Soc., F. M., 60 c.; H. M., 60 c.; Ed. Soc., 30 c.; Green Camp, W. M. Soc., F. M., \$1.70; H. M. \$1.70; Ed. Soc., 85 c.....	1 50		
Green Camp Q. M. collection, F. M., \$1.94; H. M., \$1.94;	4 25	PENNSYLVANIA.	
		Waterford, Auxiliary, F. M.....	4 00
		Salem, Auxiliary, F. M.....	5 00
		" " for Nellie Phillips' school work, F. M.....	9 66
		Total.....	\$69 94
		MRS. H. J. COE, <i>Treas.</i>	
		Cleveland, O., Jan. 26, 1887.	

